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TWENTY-FOURTH ANNUAL REPORT

OF THE

Minister at Large in Lowell.

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THE LANCET

# Minister in Charge in Lowell

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TO THE

LOWELL MISSIONARY SOCIETY,

WITH A REVIEW AND AN APPENDIX.

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LOWELL:

STONE & HUSE, BOOK AND JOB PRINTERS, 21 CENTRAL STREET.

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*"Extremum nunc mihi concede laborem."*

## REPORT.

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I INVOKE your attention and patience as I offer to you the last report of my closing ministry—the closing record of the operation and experiences of this institution, which a pure benevolence inaugurated; and which it has been my happiness to establish, maintain, and extend, with all the strength of the best part of my life. It seems as if it must be almost time for me to cease reporting, when I shall have given you now twenty-four annual reports, published; besides nine semi-annual and six quarterly reports of our early history in notes, entering more into the details of business, and of life among the poor: thirty-nine in all. As before taking up this labor I performed twelve years of ministerial service, it might seem time for me to yield to fresher and fuller force a great care and an arduous work, which should be rather extended than abridged, and demands more than the entire devotedness of one man.

The last year from October 1, 1867, to October 1, 1868, was one both of severity and of ease to the poor. The first part of it severity. There was a scarcity of employment, and every article of living was at a high rate. Some whole families were without occupation, and others could only



snatch at a little employment here and there. Tears were shed, and hands wrung that they could not labor, when "willing, God knew." Half nourished faces appealed for food. Scenes of great destitution presented themselves on circuits of observation. To drop in at dinner time upon a family of grown persons, and find only a small loaf of bread to appease the appetites of six hearty half-famished laborers, might well move any one to pity and help. To find a worthy poor widow "out of sewing," with only a last brand for fire, and only a little food, which, a neighbor about as poor as herself, had divided for her, would melt any heart to supply the need. To come across a woman whose husband, owing to his bad habits, contributed only a partial support—her maddened energy supplying the rest, and now cut off from "washing and cleaning," which is her resort; how could one refuse to clothe and feed five "hungry bears," clinging up her sides and clamoring for "something to eat?" The hardest cases were promptly and fully met. And to all applying, not having claims upon other organizations, and whose necessities required it, I gave relief without asking whether you and the community would bear me out in it. I had never brought myself to such a question. Especially in winter, and a very severe one it was, no one was turned away from your office door, no one denied the help it belonged to us to give. Many went away saying, "If it was not for this place, what should we do." They would have suffered; some would have incurred lasting injury to their bodies; some would have pined away sitting in the shadow of death—but for you. The first seven months of the year made very unusual demands upon us for the poor. The five

concluding months made light calls for charitable assistance. The spring opened with opportunities of employment for all. In the summer no one failed to find it. And the warm season passed more favorably to the condition of the poor, than any for ten years.

From the statistics of the year ending October 1, 1868, I present a view of the number (1035) of applications for relief and the kind of relief afforded.

RELIEVED.		SUPPLIES, &c.	
American, . . . .	475	Food, . . . .	421
English, . . . .	222	Wood, . . . .	77
Scotch, . . . .	196	Clothing, . . . .	475
Irish Protestant, . . . .	71	Lodging, . . . .	16
Irish Catholic, . . . .	68	Special advice, . . . .	34
French Canadian, . . . .	1	Physician, . . . .	23
Nova Scotian, . . . .	1		
German, . . . .	1		

Besides, Passes on the Railroads were procured for eighteen persons; Bibles were distributed to forty-five persons; Pledges against the use of intoxicating liquors administered to seventy-seven. To prevent a misunderstanding with regard to the above table, it is only necessary to call attention to the column of relieved as a record not of the number of applicants, but of applications, entered from day to day on the office book. Four hundred and seventy-five American applications were from one hundred and twenty different persons. Two hundred and twenty English from ninety-two individuals. One hundred and twenty-six Scotch from fifty-one individuals. As the correctness of alleged nationality in a previous table has been questioned, I would remark that more than ordinary care has been taken to get as near the truth as possible. There may have been some, but I think that there cannot have been any material error in

the statistics of last year. Surprise, even to disbelief, was expressed in public prints that so much of application even could have been made at our office by the proverbially self-reliant Scotch. It is not strange however. The Scotch themselves in thrifty standing in our midst would not be likely to know the incoming among us of very poor brethren hid in obscure streets, and could not have been fully aware of the change that has come over Scotland within the past twenty years with regard to pauperism; and which is showing itself abroad now. The Convener of the Edinburgh Association for improving the condition of the poor, in a published letter, gives the following facts as to the roll of paupers in Scotland, cost of maintaining them, &c.

	Paupers.	Casual Poor.	Cost.	Population.
In 1846,	68,541	26,894	£303,329	2,620,000, census of 1841
In 1867,	164,404	91,176	£807,361	3,062,290, last census.

This increase in a time of peace and prosperity! If this is so, would it seem incredible that,—that at our office, where years ago, an application was a rarity, there should now be a considerable list; that at the State Alms House at Tewksbury, where one has been rarely found, there should have been in 1867 sixty admitted; that in our jail where the Scotch would seem to have been inadmissible, there were last year poor debtors?

I take no pleasure in adducing these statistics even in defence when attacked. The exhibit is a sad one. The multiplication of the number of paupers is said to be much the effect of the poor laws. What other causes may have



been operating, I am unprepared to intimate. In our nation and among all nations, unwise charitable legislation, unwise private almsgiving, and the free sale and use of intoxicating drinks are chief sources of demoralization. How far the latter may have contributed to the result does not appear. Statistics however are at hand showing that in Scotland in 1851, the consumption of spirituous liquors was two gallons and fourteen and a half gills per head; in 1861, one gallon and seventeen gills per head. The consumption had been mostly of the stronger liquors—whisky, &c.; wine, porter and other fermented liquors, constituting about one quarter. These statistics afford a ground of hope as far as drinking habits may have conduced to the result.

Almsgiving is of a very different nature with us from what it used to be. Still old ideas rise to mind and occasionally overpower the new. They cling like burs, as if they had a right of possession and would hold it. By some the work is considered an insignificant one; that any one can do it with a modicum of wit and good spirit—mere relief with judgment. But it is a very difficult, complicated, various and comprehensive work. For it is a study of man; of all sorts of disguises, ever taking on new phases; of the passions, appetites, and lusts working under veil; of individual susceptibilities and resistances; of paths which lead to causes; of methods of overcoming evil habits, and of over-reaching sinful tendencies; of the influence at command whereby a man may be made a man; of principles whereby he may sail bravely over the sea of his troubles, and run clear of the rocks and quicksands of temptation; of the application of God's truth so as to uphold and save

in slippery places. The minister in his study pores over his books and thinks, to prepare himself to teach man. The minister at large pores over the book of life as the pages are rapidly turning themselves before him in every day walk, and he thinks, thinks and thinks again, as he finds difficulties and intricacies hidden from those who view from a distance. To solve, to grapple, to wrestle successfully—calls for the exercise of utmost ability. An adaptation to changing positions and divers instrumentalities requires abilities not often combined, and facile in their operation. Any other view is not the highest stand-point.

On the subject of religious ministrations and agencies at the chapel, there is no occasion to report this year, as they have been the same as last year and attended with similar results; as too, space is wanted, and remarks that might be called for will find a place elsewhere.

The evening school of 1867-68 was the twenty-fourth session. It was divided into two terms; the Fall and Winter. The male school was divided into two parts. A mechanical department meeting on separate evenings. The Fall school numbered eighty males in common studies: thirty-six in mechanical drafting; sixty-seven females. The Winter school numbered forty-one males; thirty-two also in the mechanical section; and twenty-seven females. The Fall proves to be the most favorable time for numbers and constancy of attendance. The reduction in the number of females which formerly exceeded the males is striking. It is attributable to the establishment of a Catholic female school very near to the chapel. The ages and nativity of

the scholars, apart from those attending on mechanical drawing, are as follows:—

Americans, . . . . .	51	Between 40 and 50 years of age, . . . . .	3
English, . . . . .	40	“ 30 and 40 “ “ . . . . .	18
Scotch, . . . . .	17	“ 20 and 30 “ “ . . . . .	97
Irish, . . . . .	76	“ 16 and 20 “ “ . . . . .	94
Swedes, . . . . .	4		
French, . . . . .	7		
French Canadian, . . . . .	4		
Freedmen, . . . . .	14		

INSTRUCTION WAS GIVEN IN

Reading to . . . . .	123	Book-keeping . . . . .	9
Writing “ . . . . .	112	Mechanical Drawing, . . . . .	68
Arithmetic “ . . . . .	121	Latin, . . . . .	2
Algebra “ . . . . .	2	Learning English Language, . . . . .	4
Grammar “ . . . . .	6		

The small fee of fifty cents was required of all joining the school, but was dispensed with where circumstances made the omission desirable. The small expenses of the mechanical department were defrayed by its members; the privilege however was reserved of free admission, where otherwise, the advantage must be foregone. Marshall M. Tidd, Esq., of Boston, deserves the gratitude of his class, and of the community, for breaking away from pressing engagements to give at a low rate instruction which has proved valuable and successful. Thanks are due to the Boston and Lowell Rail Road which favored us in endeavors to secure the services of Mr. Tidd. This movement toward mechanical study has awakened quite a spirit for knowledge and skill in the art. Other schools in the city now offer the opportunity and compete for scholars. We trust that our effort will tell surely to the elevation of the mechanics, and the substantial prosperity of this great labor in our midst. The teachers of the evening school last year were H. Wood,



T. C. Barker, Franklin Nickerson, M. D., and Marshall M. Tidd ; Mrs. Wood, Misses Susie Wright, Mary Wright, Anna Anderson, Ella Wood, and Sarah A. Bracket. The twenty-fifth annual session has just closed its first term. The teachers were H. Wood, Franklin Nickerson, M. D., Marshall M. Tidd ; Misses Ella Wood and Anna Anderson, and Mrs. James M. Peabody. The male school was affected in numbers and attendance by the political gatherings of the season. The female is in a transition state from foreign Catholic in the main, to American Protestant pupils, which come in more freely as others leave. The mission evening school, on Central Street South, established and kept by me winter before last, was continued last winter by the Superintendent of the mission. The evening school established by me last winter at the Howard Mission Chapel is this winter continued by Edward P. Woods.

By the schools, by direct religious influences, by charitable relief there have been reached by my labors during the last year, not less than one thousand persons—equal to the number reached by the services of the minister of a large city congregation ; but there was a difference in favor of the former in a closer contact, more thorough knowledge, and more obvious results.

On the subject of temperance I am expected, and should be expected to report. I said last year, that I could not but regard the attempt to revive among us the discarded license law as “ the coming of a dark day for the interests and prospects of the suffering and perishing classes.” The forethought proved correct. The enactment of the law caused at once a large increase of the sale and drinking of intoxi-



eating liquors. In September it was reported on good authority that the last year there were 873 engaged in the liquor traffic in Suffolk County; this year 2300. At the House of Correction, in East Cambridge, the increase of inmates has been as follows. There were committed for drunkenness—

In 1867 in July, . . . .	30	In 1868 in July, . . . .	47
August, . . . .	37	August, . . . .	55
September, . . . .	35	September, . . . .	45
	<hr/> 102		<hr/> 147

In Lowell, it is well-known that liquor shops have multiplied in our streets, and are more freely visited; that more come out from them staggering, or helped along to places of privacy; and that our young men, our hope, are the most frequent victims of unprincipled and cruel mammon. I know that many among the poor drink twice where they drank once, and some five times where once; that the earnings in many a poor family go more for drink, to line the pockets of men of prey, or to uphold others in laziness and rioting, while the families are more than ever screwed out of a living and prevented from a decent appearance in society. I know that many wives have worse husbands, and many husbands worse wives this year than last; many children more cruel fathers and more indifferent mothers, estranging them to their ruin. I know—but why need I declare further? All know enough to convince them, if they will but think and reflect, that a mighty evil is increasing among us. It is a mighty evil. The drunkenness we see in the streets and have knowledge of in our limited circles, is a small part of that existing among us. And the drunkenness itself which

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so appals us is not the worst state of the evil, but "the condition approaching to it is the most terrible to men and women, and most prolific of crime." And then, it is the moderate drinking, the first step, the beginning of evil becoming general, which fill the mind with saddest thought and most startling apprehensions. This mighty evil of the country and race, greater than any other, has always found me contending against it. My experience among the poor has made my convictions deeper every year, and my feeling more strong with regard to it. And my parting most earnest word to the benevolent would be,—if you feel for the needy and the suffering,—if you pity the friendless, the fatherless, and the widow,—if you sigh over sin and sorrow,—if you shed tears over ruin; if you love the brethren and would do good in your day and generation,—then let the cause of temperance be uppermost in your thoughts, enlist your energies, and have your decided countenance; urge it, exemplify it with generous self denial, and study, and watch, and pray to have it prevail. No law can be efficacious without this state of soul begun and followed up to triumphant prevalence. Where shall its beginning be hoped for but among the benevolent?

There were expended for the poor for the year ending October 1, 1868, \$1587.76. The receipts were \$1497.44.



## RECEIPTS.

Part of Thanksgiving Collection, Unitarian Society, . . . . .	\$75.00
Proceeds of a Fair by Miss Annie Richardson, . . . . .	71.00
Dalton Thanksgiving Fund, . . . . .	10.00
Proceeds of a Fair at Mrs. Hedrick's, . . . . .	150.00
Interest Dalton Fund, . . . . .	50.00
A Dramatic Benefit, . . . . .	225.00
Annual Charity Collection, Unitarian Society, Feb. . . . .	83.00
Interest, Holbrook Fund, . . . . .	14.25
Evening School Fees, . . . . .	78.64
Mechanical Class expenses assessed, . . . . .	196.75
Individual Contributions in money, . . . . .	233.90
“ “ in food, &c., . . . . .	185.00
Contributions, Unitarian Society, in September, . . . . .	124.90
	<hr/>
	\$1497.44

## EXPENDITURES.

Shoes, . . . . .	\$131.34
Garments, . . . . .	118.72
Wood, . . . . .	125.82
Food, . . . . .	571.01
Books and Papers, . . . . .	31.50
Evening School, . . . . .	100.37
“ “ Mechanical Department, . . . . .	196.75
All other expenses for the poor . . . . .	312.25
	<hr/>
	\$1587.76
	<hr/>
	1497.44
	<hr/>
	*\$90.32

Comparing the receipts and expenditures of the previous year with the present, we shall find quite a difference.

1867.	1868.
Expenditures, . . . . . \$1,063.94	Expenditures, . . . . . \$1,587.56
Receipts, . . . . . 876.48	Receipts, . . . . . 1,497.64
Debt, . . . . . \$187.48	Debt, . . . . . \$90.32

\* LOWELL, MASS., October 3, 1868.

The undersigned, a Committee of the Lowell Missionary Society, appointed to examine the accounts of the Rev. H. Wood, have audited the same for the year ending October 1, 1868, and have found the same properly cast and vouched, and we find the expenditures exceeding the receipts ninety and thirty-two-hundredths dollars (\$90 32-100.)

F. P. APPLETON,  
CHARLES H. COBURN.



It appears that the Charity Fund is now in better condition than the year before by one half the indebtedness of that year, although the requirements of 1868 greatly exceeded that of 1867. The small outstanding liability would easily disappear in a year of good employment for the poor like the present. The sum expended in charity by this Society, even at the present figures, seems to some small for so large a city. But it must be borne in mind what is the system of charity pursued. This system does not allow relief, except in cases requiring immediate aid, to those whose application belongs to the State, to the city, to other special charitable organizations, to friends able, to the churches in which they are worshipping members. Besides, the system helps in substance, quantities, and manner so as to prevent leaning, ensure better use of means and stir up the energies. Twenty thousand dollars might be generously expended with as many thrills of delight, as many thrills of thanks from the grateful receiver, and as many thrills of praise from the blind but happy donor, and yet do immense mischief. While one thousand dollars expended where it should be and as it should be, with much thought and care, danger guarded against, and advantage gained followed up, might do immense good,—good not proclaiming itself, and not perhaps immediately perceptible, but not less certain. It is not so much the amount given as the intelligence and character entering into the act of giving, which constitutes merit and entitles to deep, abiding satisfaction. Some, in looking over the expenditures, comparing the amount expended with the number, elsewhere given, who receive, strike the average to each, as if the money was thus apportioned; whereas, it is

disbursed in sums varying from fifty cents to twenty dollars, and some only need advice and business done for them.

Concerning the receipts, I am happy to remark that the volunteer offerings of money, food, &c., during the past year have far exceeded those of any previous year, the supply more nearly keeping pace with the demand, and the readiness and heartiness with which the gifts were given indicating no diminution of interest or confidence.

It will be an undesirable notoriety, but not an unwise act, I trust, for me to mention, as my heart impels, the names of some of the principal donors of money directly put into my hands the past year: the late S. L. Dana, L. L. D., Mrs. Dana, Miss Dora Dana, Miss L. E. Penhallow, Dr. Samuel Kidder, Mr. Moses Whittier, Dr. Stephen Cutter, Mr. A. C. Skinner, and the names of outside contributors: Mrs. Kirtledge and Miss Mary Dana, of Peekskill, New York, (every year), Mrs. J. C. Dalton, of North Andover, and Mrs. Dr. Perkins, of Newburyport; other money has been received through the post office from Boston, name not given. To all the large donors not known in the church collection, and all who have contributed any amount, even to the widow's mite, I tender the personal thanks of the almoner, and through myself, of the poor and all benefited. Those of all denominations, and they are many, whose sympathies have proved themselves broad, I thank for contributions to the means of doing good among the uncared for. And the ladies of Rev. Mr. Grinnell's society will please accept a grateful acknowledgment for the many bundles of new garments, which the industry and energy of their benevolence caused,

last winter, to stream into the chapel to clothe the destitute, and which relieved much suffering.

It is incumbent on me not to omit notices of the death the past year of two constant and excellent friends of the ministry from its beginning. Dr. S. L. Dana, who, to his fame as an eminent and practical chemist, added that of an intelligent and not unpractical philanthropist; one year giving his valuable time as teacher in the evening school without a single absence to meet any other rising duty, always declaring and proving his interest in word and deed, and once preparing for our use an elaborate article on economical and healthy food; and Mr. Samuel Burbank, whose ready sympathy, tenderness, noble feelings, sincerity and christian liberality, always manifesting itself to the poor, the widow, the orphan, the suffering, and to every good cause without narrowness, place him high on the roll of men deserving to be called men.

“Lives of true men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints ”

in the path of Jesus, which it will be glory for others to follow.



## REVIEW OF THE MINISTRY AT LARGE.

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### ITS BEGINNING.

At a meeting of several of the members of the First Unitarian Society in Lowell, in the vestry of the society, on Sunday evening, May 21, 1843, to take into consideration the subject of missions, it was voted to form a Missionary Society. This was done, in the words of the moment, "with the desire that the saving power of our most holy religion may become known to all men ; and with the earnest prayer to God to aid and encourage us in our humble efforts to dispense to our fellow men of his goodness to us."

At the first annual meeting, held Sunday evening, June 2, 1844, James G. Carney, Esq., the Secretary, and since a steadfast friend of the Ministry, read a report, afterward printed, which was an advocacy of missions, of associated missionary effort, and of work in the home field of the city, in which there was evident need of a movement. At the end of the second year, on May 15, 1845, a detailed report of the doings of the society and of the Managers for the year was submitted by the Secretary, Franklin Forbes, Esq., then Principal of the High School in this city, and whose energetic efforts in behalf of the infant cause were invaluable. This was also printed. It set forth that the sugges-



tion of the propriety, and present necessity of establishing a ministry to the poor in this city had fallen "upon hearts warmer in love to their neighbors than eager for the promulgation of their sectarian religious tenets; that the society had no ambition to extend its sect, while the voice of folly and crime, and poverty was falling in such awful cadence on their souls; and that almost by acclamation, it had been resolved to be expedient to establish a Ministry at Large." It stated that the Rev. Crawford Nightingale had been invited to take charge of the ministry, but, finding himself better adapted to a society in which preaching would have the predominance, after a connection of one month, he ceased to be the Minister at Large; and that the Rev. Horatio Wood had been called to take his place, and had entered upon the regular discharge of his duties, on Monday, the 28th of October, 1844. The report then entered upon a vivid sketching of the first beneficent operations of this ministry. It concluded with the assertion that "time and perseverance, with the blessing of God, would perfect our enterprise."

#### ITS FINANCIAL BASIS.

After May, 1845, the history of the enterprise is drawn from the annual reports of the Minister at Large. The undertaking was at first sustained solely by the First Unitarian Society, and a small pecuniary encouragement for one year from the Unitarian Association. The wisdom of its inception was at once evident. Benevolence could not have put itself forth in a better direction, or at a more fitting time. Just when the jumbled elements of the fast ris-

ing city were ready and beginning to shape themselves, when other ministers were busy in sorting and gathering and arranging the in-crowding population; this ministry found its place among those likely to be overlooked, and who were overlooked,—the poor coming in and paid in from all New England, from distant states and foreign parts, to get a living for themselves and little ones; coming often in extreme destitution and ignorance, and exposed to suffering and ruin, unless some friendly heart and hand should interpose, uphold and rescue, guard and guide. The undertaking once started, and showing itself well at work, could not but have the favor of the public, especially of the intelligent and right-hearted. Success was instant; and continued success made more funds necessary. The Manufacturing Corporations of the city,—whose business drew the poor, and which must always have more or less poor families connected with their operations and essential to their prosperity,—applied to, readily came to the aid of the Missionary Society, and in July, 1846, paid and agreed to contribute \* annually \$600 on condition that \$600 should first be raised by the citizens. This sum was in 1857, nine years afterward, increased to \$1000, to be given after \$1000 had been raised. This plan of aid was born of the wisdom and interest of John Clark, Agent of the Merrimack Corporation, to whom the mission was indebted from time to time for needed funds, and for direct stirring appeals to individuals from his own strong convictions and indomitable faith. After this, as the field of action opened more extensively before the mission, and

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\* This contribution was the father of other like action since in the manufacturing cities of New England.

money supplies became more urgent, the untrammelled and large-hearted of different denominations gave, some regular, and some frequent, contributions to uphold the work and save from suffering. In 1866, the money contributed by citizens had gone up to more than sixteen hundred dollars. The amount of work and care had now begun to press heavily upon me, for it extended over about double the population of 1844. It appeared to me that the work should be more thoroughly done and still more largely expanded to meet the demands of the times. I proposed that a male assistant should be procured, and that a second increase of money to fifteen hundred dollars should be asked of the Corporations. This was decided upon at a favorable time; but deferred until the extraordinary prosperity of the mills became to some adversity, the attempt fell through. Had the desired amount been obtained, aided by other arrangements which would have been made, you would to-day have had an assistant doing with me the large work demanded, and fully competent, I trust, to take the lead of the institution at any time. If there is disappointment that foresight and forethought did not hit the mark, there is some satisfaction in a vigilant and timely aim.

To this brief history of our finances I would add. In general there has been little trouble in obtaining the needed funds for the support of the institution. The subscriptions have been paid with remarkable readiness and regularity. A portion of these have been obtained by myself from year to year to help keep the finances square. I have seen that the bills have been regularly paid on the first day of every quarter. In 1849 there was a panic about the finances



through a mistake of the Secretary in embracing in his annual report five quarters. It was proposed in the Board of Directors, that being short of funds three hundred dollars, and unable to support the institution, it should be passed over to another denomination with whom an arrangement had been secretly made, and by them another man engaged to take my place at once. It was hinted to me that I had better resign, which I firmly refused to do. Before the mistake was discovered, the principal supporters of the ministry came together surprised and said, "Why were we not informed that there was a want of funds? We were ready to make up any deficiency, and we do not mean that a charity, so beneficent and useful, shall fail in our hands who commenced it." The President of the Board of Directors wrote to me congratulations, and said that he "was not aware before that the ministry was so deeply rooted in the hearts of its originators and supporters."

#### ITS WORKING WITH REFERENCE TO WANT.

The aspect of the poverty presenting itself to my first observation, was that of a heterogeneous mass of poor from the outskirts of country villages, from the lanes of grown cities, and from across the great waters, seeking to get all they could out of a prosperous and generous people. There was a constant asking of alms along the streets and at the doors of houses. There was a continual call at my dwelling for charity; a blessing implored on my head if I gave, a curse if I did not. I was amazed at the audacity and imperiousness of some, and disgusted with the flattery, fawning, and cringing servility of others. I found



citizens bestowing as if it were wrong to refuse, giving to get rid of importunity, believing all tales told, loading down those most skilful in appeal, and patronizing those most plausible and pretty in their ways, allowing them to become pets, to call every day or two, and get something worth calling for, saying that they knew all about them, because they saw them so often, not because they knew their homes and their lives. I found myself referred to persons as needing my urgent attention who were making capital out of sickness ; who were without wood, while storing up from good people a year's supply in the garret ; who were without food, while feeding their own pigs and selling to neighbors good bread and meat swill obtained by several children seeking to and fro among the rich to fill their baskets for those " who had had nothing to eat for two or three days ; " without employment when it was at hand for those who had a mind to work so as to be depended upon, who would sometimes work and be glad to have a deficiency of wages made up or good wages added to, that there might be occasionally a good convivial time ; without furniture, when a naked house had a liberal supply, everything from a cook stove to a bottomless chair, being all turned into the cellar, and I cautioned against going into it as it was full of water ! I found cases of the unworthy trumpeted before churches, and made a text for melting appeals, leading scores of people to pour in their contributions ; while knowing neighbors cried shame, shame that this should be done, when there were others more needy, necessarily needy not obtruding themselves, and pining in secret. Here was a work to be done of *discrimination*. This was the first duty. It was second in importance to no

other. For if this state of things should continue, in a score of years there would be many times the existing number of poor in proportion to the population, degraded and base, sinking lower and lower, parents and children together. There would be more sick, starving, desolate, unclad, untenanted, unschooled, unchurched.

Investigation was entered into with a determination of thoroughness. In pursuing it, there was inquiry made in the neighborhood of previous residence; repeated visiting; close observation; thorough investigation into habits and character; penetration through acts, pretences, and false piety; a stand taken against the too ready and too lavish sympathies of the nervously good recommending; together with a guard against the misleading prejudices, ill will and jealousy among the poor. At the same time the principle was set up in the heart to know who was worthy that with them there should be no lack of what was for their good,—a principle of justice and mercy combined,—a combination divine, and waiting to be human. Facts revealed were made known. Begging at the doors was shown to be demoralizing to a family, the parent of improvidence, waste, theft, lying, of low habits, and of permanent dependence. And giving at the doors, blindness, weakness, self deception, and encouragement to vice. There was no need any longer of continuing the practice with an agency instituted to see that in some good way all rightful claims of want and woe received suitable attention. Exertion to check, and as far as possible, to put an end to almsgiving at the doors, was in three or four years quite successful. From that time the faces of the most intelligent have been set against it. From

imposture masks were torn off, and arts exposed to the public. Great and persisting impostors were published in the papers without any personal harm, and with good effect. They stopped their impositions, or removed to places where there was a better prospect of success, only to be hunted out still by a spreading spirit of investigation. This ministry has distinguished itself by the great change for good wrought by this action. Hundreds have confessed themselves, after bitter experience, converts to the doctrine at first opposed as unfeeling. The course pursued soon told upon the city charities, and upon charitable action in other cities. Many testimonials were received from intelligent almoners far and near, of the benefits of such a course and with thanks for doing so much toward removing the scales from the eyes of charity.

After a discrimination as to who was needy and who was not, who was worthy and who was unworthy, it was evident that the numbers and wants before us were too great for the care and means at command of one institution. Besides the poor had claims in other directions. These were considered, and *the poor soon classified*. First, came the city poor, those needing large help and not above receiving from the city; always endeavoring to keep from city treatment those liable to be injured by an application of this kind,—and we have saved many from public relief,—and sometimes taking from the city cases better ministered to by us. Second, afterward, the State poor, those needing a whole support; too shiftless and too infirm, or too intemperate to take care of themselves and their families. Third, the church poor, those connected with religious so-



cieties, and therefore within a range of professional care and charity. Fourth, those embraced by professedly charitable organization, as the Masonic, Odd Fellows, &c. Fifth, those having relatives, able and willing, or capable of being made willing, to give a helping hand. Sixth, those having it in their power to provide for themselves, and who should suffer till they would. This classification adopted, and the propriety of it being universally allowed, has been continued to the present time. Before these distinctions were made, private benevolence was helping without any compass, laboring in one direction where not needed, and in another where means were wasted, and often worse than wasted. Outside of those having established and allowed claims did our duty lie.

The next step forward in our course was *the adoption of rules and method in the distribution of alms*. It was made a rule, First, to relieve extreme suffering, or see it relieved at once, whether worthy or unworthy. 2. To help commonly in no larger measure than necessary, leaving more to be got by effort; and to help in quantities rather small and often, leading to careful use. 3. To graduate the help given by a certain knowledge of what is coming to the poor from other sources. 4. To understand whether what was given was used as intended to be, or otherwise appropriated. 5. To show the poor how slender means may be made to go farthest and profit the most, how they may often be made sufficient for support and comfort. 6. To be always ready to give sought or needed advice to the poor, as a true and honest friend. 7. To be worthy of the confidence of the

poor, by aiming singly at their good ; by seldom making their cases public ; and by never, through no hint whatever, making known what was told in confidence, and by never giving their names as sources of information. Firm adherence to this rule, and amid threats to make me reveal the privacies of my office, has been of great advantage to me.

8. In intercourse with the poor, to treat them with respect ; to speak kindly to them ; to awaken in them patience and trust ; to cheer them with hope ; and to create in the heart and foster an ambition, if possible, and as soon as possible, to be self-dependant, and rise by own management, own energy, and self improvement. By these rules we have, in the main, been guided. What must have been their legitimate and probable effect, but to give thoroughness and nobleness to the work of alms to the poor. Instead of the dreaded effect of multiplying the poor and making permanent \* poverty, the course pursued has lessened the number, and raised hundreds to a condition of comfort and thrift. It has been the means to many in more senses than one of a new course of life. While, considered in the financial light, it has been economy in the expenditure of the charity money of the people, has made less means necessary to do the same good, and made double the means, often productive of tenfold more good—with the advancement of knowledge and experience.

Attention has been given to find out *the causes of poverty*—a knowledge of which is so important to a right treat-

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\* In 1868, there were only twenty aided out of the number on our records in 1867, and ten of the number in 1864 : a fact, which shows in a striking manner, the changeableness of the poor as to residence, the changeableness of their condition, and also, we think, the wisdom of the course pursued with regard to them.

ment of it, and removal of it. The causes are many. Some of the most frequent and obvious are intemperance ; want of employment ; sickness ; ill fortune ; change of residence from one country or town to another ; large families ; loss of husband ; desertion of husband ; licentiousness ; an attempt to live without working ; shiftlessness and waste. Intemperance is the parent, as of crime the most fiendish, so of poverty the most dire. In connection with this has been some successful effort, but too often fruitless attempts to reform, only frequent checks in mad career. There has been a saving from suffering, an upholding of family, and a saving of children by providing parentage, and wholesome influence for their susceptible years. Intemperance has caused us more anxiety and trial of feeling, has furnished more perplexing problems to our thoughts, and made our labors more arduous than all other causes.—Want of employment is often unavoidable. It is annual or otherwise periodic. Every winter cuts off much out-door occupation, when the cost of living and the wants of the body are greatest. All adverse changes in the business of society are very hard upon those whose constant toil just enables to satisfy daily wants.—Sickness is, I believe, in general unavoidable, but it is the frequent lot of the poor, irregularly and insufficiently fed, scantily clad, living amid miasma, and ignorant of the laws of health. When it enters one of their houses, especially when it takes down the strong man of the house, wages are stopped ; a nurse, a physician, and medicines are a great expense reluctantly indulged in or not afforded, and suffering and death are the consequence.—Ill fortune all men are liable to, and it merits our sympathy and pity.



Only, if it is the consequences of a fault, it should be made to appear; and if help is given, it opens the heart to influences which seek to make wiser and awaken ambition to recover what is lost. Change of residence from other towns or counties to our own city has been the occasion of extreme want and called for great care. For this change necessitates often the close using of every cent at command; there is a beginning of life without anything; some time elapses before work can be found, and sickness invades the family, perhaps disabling every one while going through the first year of acclimation. Of the other causes specified, I have neither time nor space to drop a word in passing.

It has been a part of our system to look up the causes of poverty, observe all their phases, see how they work in different temperaments, persons and circumstances, and conform our words and deeds of charity thereto.

Such has been the nature of our treatment of the poor, of our methods and principles acting upon their material wants, as brought to view not so much by the statements of the poor themselves lied about or exaggerated to move, nor so much by the tales of distress of those worked upon and excited in their imaginations, as by actual and careful observation in some 30,000 visits to their abodes.

If asked how the system has operated, and how it has been received, I would answer that it has operated admirably to win the accomplishment of the highest purposes which charity has in view. Of course it has crossed the path of the deceiver and of the deceived, and sometimes not been popular, but it has proved itself just, has won new favor constantly with the poor and the benevolent, and now

has the throne of public conviction as wisdom and truest kindness. Success has been according to fidelity to its teachings.

#### OFFICE FOR THE POOR AND OTHER AGENCIES.

While visits have been chiefly depended on for knowledge and influence, in 1846, an office was opened, where the poor overlooked, or in unknown distress and want, where the perplexed and in despair, where new comers to the city, and where the strangers within our gates, should find relief and directions. This office has been a great public benefit, and is indispensable. Many hundreds of people resort to it yearly and rejoice in having a place where their hearts can unbosom themselves, and their wants be met.

It is important that an arrangement should be made by which its doors shall be open at all hours—certainly in the winter season.

In addition to the work of charity, in its usual limited signification, as detailed, I acted as agent of the Howard Benevolent Society, in connection with its Directors for six years, and dispensed its funds according to our rules and principles. In 1857, it was thought best to merge this first charitable society of the city in our organization as covering the same ground though more, and as having a person devoted to and familiar with the work, who, therefore, was better situated to know who should receive, and what should be done. It was merged by a unanimous vote.

In 1846, from having for use only the upper story of the chapel building, we came into possession of the six other rooms—one of which was set apart for a clothing

room, in which was stored garments collected from every quarter, and arranged for the sick and for all ages; and from which from ten to sixteen hundred articles of clothing have been annually distributed among the needy.

#### MORAL CONDITION OF THE POOR.

In my intercourse with the poor, I have found deceit, lying, laziness, licentiousness, intemperance and theft, all of which society is more ready to condemn among the poor than among the rich. But I have also found truth, industry, purity, temperance, kindness, and charity to a degree not credited. I have always found them glad to receive visits, ready to recognize and appreciate kindness, ready to communicate their thoughts and feelings and trials, willing to be taught, and in general willing to own faults and shortcomings. Simplicity, openness, artlessness, and straight-forward good sense distinguish the better class of the poor more than the better class of the rich. I have found among them no opposition to religion; and when, in a natural way introduced and applied, it has been received with reverence and admitted to the heart. Under trials, I have found enduring patience and religious resignation the rule rather than the exception. In temptation, weakness has been admitted, and acknowledgment made that they have been overcome by cleverness and persistent solicitation—for which there has been shame and regret; but where temptation abounded, it has been difficult to persuade to take the armor of God and to fight. In the performance of the laborious duty of every day, and amid the extreme hardships of their lot, I have found them self-sustained,



cheerful and brave—a spirit often which might put many complaining ones in ease to shame. The spirit only needed the motive and principle of religion to beautify and sanctify it.

#### PREACHING.

The Sunday service of the chapel, open to all, was the first act of benevolence to the poor, but it was not, and was not intended to be, and could not be, the great work of a Ministry at Large, whose chief care is the every day life of a large number, suffering, sinning and neglected, who must be sought out and mainly ministered to at their homes. If frequent religious service, and preparation therefor, had had the priority, there could not have been the time and ability for the successful accomplishment of a work calling for attention; and which no one else was doing. The fact that this has not been a prime object, and another fact, perhaps, that the gifts of the preacher might accomplish more where most called for, have constituted a reason, it may be, why the Sunday attendance at the chapel has been occasionally large, generally moderate, sometimes very small. But there are other reasons in the circumstances of the beginning of this ministry,—in the jealousy and strife of sects, and in the circumstances of the poor themselves. First, in the circumstances of our origin. At the outset there was an attempt, on the part of some, to give this charitable enterprise the direction of a sectarian Unitarian Society; which was at once frowned down, and the saying extorted and circulated “That it was for the poor,” which soon became “For the poor only:” thus an unintended idea attached itself to the chapel, which was construed by some unkindly into a

stigma, which has never been entirely destroyed by time. Second, the jealousy and strife of sects. The jealousy that we might be appropriating to our sect what belonged to others. The strife who should be the greatest seeking to draw from us the wanderer brought into connection with us. Third, the circumstances of the poor themselves. Their close confinement to work six days make them desire rest, a walk into the country, or a visit to their friends, and not unfrequently to spend the available time in the indulgence of the appetites, or in the completion of unfinished work. Mothers with large families, or very young children are obliged to stay at home. The sickly poor can only occasionally be present. Sickness in a family, where no nurse can be hired, requires the care of both parents, or the father can and must relieve the mother, when he has a day without work. The lower the stratum of poverty struck, the more circumstances there will be causing absence from church. Sometimes there is a concurrence of circumstances unfavorable to attendance. And then again a concurrence favorable. Is the Sunday service then a failure? Not at all. An attendance of only fifty or seventy weighs something in the scale of Him who knew the value of one soul, of the recovery of one sheep from the fold. Then the presence of this small number sometimes represents five or six times that number in connection, over whom in consequence, there is a spiritual influence of no mean account; and now and then a great and saving influence.

The ministrations of this church are of special value as adapted to specific wants and experience, out of the range of usual pulpit aims. There has been nothing in the

theological character of the preaching, which could be objectionable to any one, *i. e.*, no sectarianism ; except seen through the glasses of the sectarists by a vivid imagination in the distance. The preaching has been practical and straightforward to the heart and life, with no double object.

Besides the services at the chapel on Sunday, I also acted as Chaplain at the City Poor Farm from 1851, six years : and at the Jail from 1858, two years : into both introducing religious services, which have been continued since. At the chapel religious conferences have some years been stately held. Bible classes have been in operation, the male at times, generally taught by myself, the female, since its organization, in 1848, by Miss L. E. Penhallow. Following Miss Penhallow in length of service to the chapel, and in conscientious fidelity and steadfast interest, should be mentioned Mr. George Hedrick, who has played the organ since 1850. Associated with him as a singer is Mr. Isaac Holden, who, for 16 years or more, has walked a long distance through all storms and cold to help sustain the music. Next to him comes Mr. John Draper, who for a long series of years had the care of the chapel, and deserves notice as a devoted, apt and christian man, rendering us signal service.

#### CHILDREN.

The children of the poor have been objects of great and important interest to us—from compassion, and that they might not have as their lot or condition of life that of their fathers and mothers. The barefooted, ragged, pale



and teeth-chattering children, we have seen clothed and fed to be plump and rosy. We began a Sunday school with four scholars and eight teachers. The scholars increased in two years to one hundred and fifty; in four years to two hundred and fifty. Since then, the visitors of other churches have frequented the by-ways to gather in, and sought, even sometimes successfully, to get from us those we had gathered in, and who experience has shown had better have remained under our special care. There is a very questionable practice of stimulating children by large reward to increase their numbers, leading them often to coax and hire, and steal from other Sunday schools to fill up their own, get the reward, and the praise of everybody. Our school has been much tampered with, as many of the scholars are not controlled by the parents, and with a roving propensity are more easily detached; but they are not bound long elsewhere, and habits of Sunday school attendance are never formed, or re-formed. For these reasons, it is not strange that the number of registered children has of late years varied from one hundred and fifty to two hundred annually. Besides other mission schools have sprung up all around us. Compared with these, we do not show equal numbers, and could not approach them in declamation or song at concert, because they are one-half or two-thirds composed of children belonging to other Sunday schools, and have been trained therein, and belong to families where pains have been taken with them—while ours are nearly every one true mission scholars. Other mission schools have not begun to do for children what we have been doing for them. Our care of them is one of daily and all life.

Two libraries, a religious library and one of miscellaneous reading, have dispensed their blessings to the children. A sewing school for more than a score of years has carried the daily utility of the needle, together with neatness and manners taught, and intelligence communicated into abodes where sadly needed. This school has sometimes numbered nearly two hundred children, always under the care of Mrs. Wood. Two-thirds of them have been of foreign parentage. The children have not only been assembled on occasions of Christmas, Thanksgiving, Washington's Birth-Day, May-Day, and a Fruit Festival in the Fall, which have been made occasions of instruction as well as of pleasure, but have enjoyed together monthly social gatherings, which have regulated their spirits, brought out good affections, brightened dull faces, and made more susceptible to other influences. Sometimes, as on every Sunday in the six mild months of the year, I have distributed flowers of my own raising, which have cheered the hearts of the children and desolate homes until the Sunday re-appeared again. At other times, I have in many a private talk plead with erring children, beset with every temptation to sin; and through affection and reason following them up, have been enabled to beautify and cheer their houses more than have the flowers. Papers and Testaments have been freely circulated among them. The Sunday school has always been superintended by me, and to all gatherings of the children I have given my personal presence.

There has been an interest manifested by us in children and youth of the poor generally. In 1846 we opened our basement to an Infant Home, started by certain benevo-



lent ladies. It took in children under five years of age, while their mothers were in the mill or doing domestic service. It was encouraged by us as a needed and important movement. Through a mistake in the starting of it, the experiment proved unsuccessful, and came to an end in 1848. A revival of this useful measure has of late been contemplated.

As I came to the city and looked over the streets, I was struck by the large number of children and youth, not at school or at work, collecting about in knots, quarrelling, swearing, smoking, reading obscene books aloud, gambling in by-places, stealing from carts and sheds, and guilty of loose conduct. The first year, in the newspapers, in my early reports, and among the intelligent, I stated facts and urged attention to the glaring juvenile immorality existing among us, and recommended and argued for a city House of Reformation. The proposal was brought before the City Government. I was appointed to go to New York and observe and report on the successful experiment there. A plan was drawn for a house here, and sites were examined with reference to a building, but there were such different opinions as to the location and such local strife arose, that it became necessary to submit to a postponement of the whole matter. The project was afterward revived under Mayor French's administration, and in 1851, carried out by him in connection with the Poor Farm, in a building separate from the pauper establishment; but though the connection was open to objection, and the establishment not up to the ideas formed of what should be, still it has proved an efficient check and a saving power among idle and vicious lads. Not that,



as we now view the subject, it is the best disposal of evil-disposed boys in many cases, for together they are exposed to the corruption of each other, and they return, after a short confinement, to vile and cruel homes ; from these they should be separated forever, and placed in good families, in the country, where, withdrawn from vicious associates, they may be subject to genial and improving influences and freely mingle and attend school and church with well disposed children. Truancy was a great evil in the city prior to March, 1854. I labored not a little with parents and boys to make them see and feel that it was an important loss to them and ruinous. Efforts were not unrewarded, but there was needed in addition the effective authority of law and penalty, and the searching eye every where of a trained police with a kind and interested heart. A truant officer was appointed ; and it was a wise appointment. A great change was visible in the streets, by-ways and neighborhood of the city, and great changes in the boys. The office was a great success. And yet, in the following year, the officer of the preceding was not appointed, and boys broke loose from the schools, annoying the city with their pranks and thefts.

Through my instigations and efforts, the largest petition ever presented here from all classes, from Catholics as well as Protestants, from the parents of offending boys, and of boys who had been apprehended and confined, was laid before the City Government for the restoration of Mr. Jesse Huse, as Truant Commissioner. He was restored. The office is continued. It is indispensable. Backed by the House of Reformation, it has done a marvellous work among

the juveniles. But a watchful eye and continual effort are necessary to maintain the ground gained.

Believing that the establishment of a Five Cent Saving Bank in this city was calculated to be of great value to youth and persons whose earnings were small, I advocated it in the report of 1853, and before a committee of the Legislature in 1854, and in June of that year it was commenced and has not disappointed expectations. While it has given greater favors in terms of interest than any other bank, it has drawn the children to its counter as no other has, and shows on its books a larger number of small depositors than any other. Out of 7691 depositors last year, 7289 deposited less than \$300.

#### EDUCATIONAL DEPARTMENT.

I will first take occasion to say that, in 1846, a Lyceum was started at the Chapel, and continued the next year at the City Hall. Lectures adapted and interesting were given, the first year by Samuel L. Dana, LL.D.; Rev. Dr. Blanchard, Rev. Dr. Miles, Rev. Dr. Miner, Rev. U. C. Burnap, Rev. Willard Child, Dr. A. H. Brown, Dr. J. Curtis, and General Schouler; also by Rev. C. F. Barnard, Rev. T. B. Fox, and Rev. S. G. Bullfinch. The course did not meet with sufficient encouragement to continue more than two years. Two months after I came to Lowell, in 1844, I started the evening school, thinking it must prove of special benefit in a city where so many poor and ignorant were crowding in for employment. It was the third school of the kind in New England, the first having been opened in the Warren Street Chapel, Boston; the second in Providence.



The starting of the school necessitated much personal solicitation and explanation. One evening I managed to gain admission to a theatre of wild and ignorant boys in Belvidere, and persuaded them all to drop their theatre and join our school, which they did the next school night. The school in one month numbered two hundred scholars, male and female. Mrs. Wood took charge of the female department, and with the exception of three or four years has held it since. In 1848, Miss Penhallow superintended the females; and Dr. Dana enlisted as a teacher. One year J. G. Carney, Esq., taught in the school. The school was kept two evenings a week. In 1853, I opened a school in Centraville, and had 100 scholars. In the same year I opened another at Suffolk Street Hall, in the midst of the largest settlement of the Irish. It was most determinedly and persistently opposed, but as determinedly persisted in as needed and good; finally opposition died away, and a large, orderly and successful school was maintained for six years, on the spot where riotous proceedings greeted it.

Every night in the week but Sunday was taken up by the schools. In 1853, I had charge of 756 children, youth and adults, from twelve to sixty years of age. In 1855 the number reached to 1000, taught four winter months at an expense of fifty cents a head. On one Corporation, the Hamilton, we reduced the number of three hundred who could not write their names to thirty. In 1856, the school had increased to 1133 scholars under 53 teachers. Still further in 1857 to 1200 scholars under 68 teachers. The schools now had become too large for the care of one person. To keep such large schools, of such material, in



complete order, and the machinery of volunteer teaching in operation, supply myself vacancies and absences, and keep up minute records of the schools, and this every night in the week, beside the labors and cares of every busy day in the busiest parts of the year among the poor, I was beginning to find a severe strain upon what seemed to be an iron and rubber constitution. With only four hours sleep a night, winter after winter, I had carried on these schools, and saw no way of relief until 1859, when the city, who had contributed \$500 for a few years toward the expenses of the schools, leaving the management to us, now wished to examine the teachers and control the studies of the scholars to a degree which could not be submitted to by a voluntary body, and we parted company; the city saying that they would take the schools into their hands, and we, that we would yield them up, only retaining the Free Chapel School and making that an adult school. The city neglected to maintain the schools assumed longer than two or three years. Our school began with seventy and had increased last year to 283.

We now took a higher position, teaching in more advanced studies, as well as in the elementary branches, and adding a department of mechanical instruction which was very successful. We also extended the time of the school, making two terms of the Fall and Winter months. I have likewise started two other schools in connection with two Union Mission Schools. These evening schools as conducted by us for twenty-four years, keeping from two to six nights a week, have been always superintended alone by myself, and during this long period *I have not been absent a night*, or

only one when absent from the city to attend the funeral of my mother! These schools have been very successful in Lowell, and have done incalculable good in this community to a large part of some twelve thousand operatives, mechanics, day laborers, domestics, &c., mostly youth and adults, who have shared the advantages of the school. They have made up the deficiencies of early education, restored what was lost, added to what was gained; fitted for a higher social position, more lucrative business, more influence and usefulness in society; besides saving from the wasting of time and self in low pursuits. Wherever I go I meet those who have been scholars, delighted to express what the school did for them and the benefit it has been to them in life, and to tell me how they have followed up by themselves the beginning with us to quite a standing in common learning. And I have been delighted to see what bright and intelligent men and women many have become, who were once so very ignorant and so very stupid. We have made more than two blades of grass grow where one grew before, where otherwise there would have been continued barrenness; and how much greater are the started capabilities of soul than of soil. The blessings of these schools have not been confined to the scholars. They have rested on the volunteer teachers, helping to develop in many that benevolence and energy of character which now distinguishes them. They have not stopped with the teachers. They have made throughout the city a deep impression on the mass of ignorance and backwardness in learning, of the importance of night school opportunity, and made the field white to the har-



vest ; which laborers in the shape of departments of commercial colleges, of private schools, of mission schools, and of Catholic schools are pressing forward to occupy. Like circles of water the blessings have spread from us to other towns and cities, not only through the scholars going forth, but through a knowledge gained of the successful operation here. The school has in its turn been the acknowledged parent of not a few other like schools. And now, I am constantly receiving letters from a distance asking for information as to the best way of establishing and managing these schools. For the success attending this effort, I devoutly thank the good providence of God, and acknowledge my obligations to Rev. C. F. Barnard, for his school which first drew my attention in this direction, also to those who have denied themselves and done the work with me, and to all who have borne public testimony to the value of the schools, as observed in their operation and effects ; among the latter might be mentioned, W. S. Southworth, Linus Child, John Avery, John A. Buttrick, Elisha Huntington, and Joseph White, present Secretary of the State Board of Education, who, while a resident here, was most earnest in his commendations, and in his efforts to induce the city to establish evening schools as a part of the school system and give every section of the city the advantage of them—in accordance with suggestions made in our reports. This closes the history of the operations of this ministry.

#### REPORTS.

The annual reports contain more than can be embraced in the present review. Scattered through them will be



found sketches of the varying conditions of the poverty of the city, together with the reasons therefor, and the measures pursued in adaptation ; of the arts of imposters and deceit of beggars, and the folly of giving money, food and raiment and the use of one's name to those who call at the door ; of the plans best calculated to save and elevate boys, with frequent word on truancy ; of the doings of the Relief Association of 1858 ; also, observations upon the Jail and Poor Farm ; upon intemperance as it passed before me ; upon State, city, and church charity ; upon immigration as affecting our condition ; upon the habitations of the poor, disease and morality among them, hours of labor, employment of women, mothers working in the mills ; upon the need of bathing establishments and a Protestant hospital for the sick ; together with various suggestions born of the thought and experience of each year, &c., &c. Appended to the twelfth report is the valuable treatise of Dr. S. L. Dana on the value of different articles of food for the poor, which paper caused the twelfth report to be much sought for. The paper was afterward printed elsewhere and had a wide circulation. Appended to the twentieth report are remarks on the occasion of its reading by Dr. Huntington, Rev. Mr. Webber, Dr. Allen, Chairman of the Board of State Charities, and Rev. Dr. Gannett. Addresses at the annual meeting in January, of late years have been published in part, and sometimes in full verbatim in the Lowell papers of the next or the following day. The reports have been called for and circulated out of the city as well as in it. The series are to be found in the City Library, and the Mechanics' Library in Lowell, in several private libraries, in

Harvard College Library, the Library in the State House, the Boston Library, the Smithsonian Institute, and other public libraries—accessible to inquirers into the history of Lowell.

#### CONCLUSION.

A ministry to the poor, selected as the field of its charities by the Unitarian Society in Lowell in unselfish and unsectarian spirit, and enlisting in its extending domain the Corporations of the city, and the liberal-hearted of all denominations, has thus been carried on for twenty-four years. Considered as a child, it is in its manhood. If in the past it might have done more, it has done much. If it might have done better, it has done well, we trust. Labor and money have not been lost. A full recompense has been obtained. By it an important change has been wrought in prevailing ideas among us relative to poverty. By it suffering has been relieved, principles worked into life, vice transformed into virtue, idleness become industry, waste supplanted by economy, religion dispensed to hundreds whom it would not otherwise have reached, children saved, young men raised to honor and usefulness, women comforted and upheld, and aged men and women laid tenderly away to everlasting rest. Is not this christianity? *Christianity*, such as Christ himself gave to the disciples of John, as testimony that he was from God and of God?

This may be said to have been the only organization for work among the poor in Lowell thus far, if we except the previous existence a few years of the Howard Benevolent Society which was very limited in its action; the Lowell



Dispensary which has a special object to provide physicians and medicines for the meritorious poor; and one other Association which had a brief existence of two years, and was intended as singly a spiritual mission. Two other charitable enterprises have of late sprung up, one for the special benefit of aged females, and another by the Catholics for the nursing of the sick among poor and other classes. Success attend them. But while they are receiving merited attention and the needed funds, may it not be overlooked or forgotten that the operations of this ministry are far more various and extensive, have proved themselves a grand beneficence, and are entitled to abiding sympathy and larger contributions. There has been too much care and labor in having the field so much to ourselves, but there has been an advantage in oneness of purpose, oneness of system, oneness of action, working freely and straight forward to results.

Permit me to say that I have loved the work in which I have been engaged, and have regarded it as of first importance. I have sought to be faithful and thorough, considering rather what was to be done and what I could do, than what you required or expected. And as you could not know as I had opportunity of knowing, or see as I saw, or think as I could think with the whole body of facts before me and with careful reflection and constant study upon them, or have on the throne of your memory for instant service the sound principles of charitable action, or further could not be supposed to have crossed the Rubicon of feeling and imagination into the region of truth and highest good, I have endeavored, while serving in this capacity, to be independent, in the best spirit, of your opinions and desires, as to who



should be helped, and how, and what I should do. That I have been allowed this independence is attributable in a great measure to intelligence and good sense in my supporters. I have been open and straight forward in my relations with you. And so with the poor. Not what they desired or thought best for themselves, but with truest compassion, what they were in need of and what was best for body and soul under the circumstances of each case, have been ruling considerations; and the reasons of decision have been candidly stated. Had I been tempted by the emoluments of office to swerve from rectitude and openness, I trust that I should have been true still. While I have had system and rules as guides to action, I have regarded them as facilities to action and securities for steady and consistent action; subject to alterations and improvement according to experience and light breaking from any quarter. I have endeavored also to have the poor provided with their chart and compass to bring them out of poverty into a condition as near as possible to that of the comfortable and happy. Self-respect, self-effort, temperance, industry, economy, intelligence and religion, have been the line upon line, and precept upon precept as able to make any man, woman or child all that they are capable of becoming and may rightfully desire to become. This enterprise has had length and depth. I hope also height. And I have been very desirous that it should have breadth. Narrowness has been no characteristic of our charitable operations, whatever our imperfections. I call upon those who have known me best and had the most knowledge of my course to testify whether in the church and out of it, in arrangements and plans, in word and deed, I

have not borne myself above national prejudices, social distinctions and religious partyism. Renouncing sectarianism in myself, I have had a watchful eye upon it as it has laid in wait to mingle itself with this and kindred benevolence, and have kept it at a distance, though to some, unless it mingle, benevolence is not all right. It is no small thing to draw your attention to in these times, that the institution has continued, and completes its course thus far, as it was begun—purely unsectarian.

I now retire from the duties of this office sooner than I should had I been willing to accept the reduction from the generally moderate and sometimes insufficient compensation assigned me for services. I have entered on the twenty-fifth year of union. Circumstances have robbed me of the opportunity of completing it, of the satisfactions of a rounded period, which would have been a suitable stopping place of service and an occasion of pleasant retrospect, and of reciprocal congratulations. In retiring I would tender most grateful thanks to those who have favored me with the disposal of their contributions to the poor, those who have rendered personal assistance in the work, and those who have spoken encouraging words and pressed this cause of Christ upon the attention of brethren. Justice requires that the record should be made on these pages that Mrs. Wood, in the evening school, in the sewing school, in the Sunday School, in the choir, in the clothing and library departments, in the whole work has rendered constant service; her head, heart and hands have contributed materially to the results



Harvard College Library, the Library in the State House, the Boston Library, the Smithsonian Institute, and other public libraries—accessible to inquirers into the history of Lowell.

#### CONCLUSION.

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in which we all rejoice. As a family, I may say we have happily been a unit of interest and love in this direction.

Consider, brethren, I beseech you that your life in this institution has reached manhood. There is a great responsibility resting on you. The institution has won the favor of the public; its building has been secured to you; much has been given to ensure its usefulness; noble men have started it nobly; generous men have left their generosity behind them in the shape of bequests; toils and self-sacrifices have built it up; the first men in the community have plead with their whole souls in its behalf; other salt of the earth has it in contemplation or in writing to leave benefactions towards upholding it, and giving it a grander future; while the widow and the fatherless, the comforted and reformed, cruelly abused and neglected children saved and made happy, young women and young men started on the career of intelligence and self-improvement—thousands are grateful for what you have done for them, while prayers at the throne of grace implore favor upon it.

The eye of God is upon you, and the spirit of Christ among you. How can you do otherwise than stand firm in faith and hope, have freshness and vigor, give to my successor working aid (more than you have to me), and be determined that the institution shall not fail to extend itself, and be perpetual? If you want funds, believe that you can get them, and they will come. Timely appeals in a good cause will not be in vain. Earnest effort will not be in vain. I conclude as I closed the first report,—in the time to come may you, and he who shall succeed me “Unitedly do as a wise and intelligent charity, a thorough investigation, and

careful reflection with a prudent foresight ; as the spirit of the Master, a broad and practical faith, and that hope which is an anchor to the soul sure and steadfast shall dictate."

Respectfully submitted,

HORATIO WOOD.

December 31, 1868.

FINIS.

## APPENDIX.

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### FINANCES.

As there appears to have been confusion in the minds of some with regard to the accounting of monies received, giving rise to misapprehensions, a statement again and again made requires to be distinctly repeated. There is a division into a general fund and a charity fund. The general, embracing salaries, expenses attending repairs, warming, lighting, care of chapel rooms, &c., &c. The charity, all expenses in providing for the physical, intellectual and moral wants of the poor, as for food, clothing, fuel, nursing, books, paper, &c., &c. The general fund is reported upon by the Secretary at the annual meeting of the members of the Missionary Society in July. The charity fund, by the Minister at Large in his annual report, in January, of his services among the poor. The distinction was early regarded a suitable one, and experience has proved its fitness and importance. As nearly as can be ascertained at the date of writing, December 26, there will, on January first, be little or no debt on the accounts of either of these funds.



## PURCHASE OF THE CHAPEL.

In April, 1863, learning that the Free Chapel was about to be sold by the Hamilton and Appleton Corporations who owned it, and that a plan was maturing for its purchase by the city for school purposes, I secured at once a suspension of the negotiations of sale; then immediately made, personally, a private appeal to prominent citizens and friends of the ministry to obtain it for continued use, that it might, as hitherto, so hereafter, be devoted to the working out of designs of high and broad charity. The answer to the appeal was quick and generous. The following gentlemen subscribed and paid one hundred dollars :—

Isaac Hinckley,	Sidney Spaulding,	J. C. Ayer & Co.,
C. P. Talbot,	Daniel S. Richardson,	C. B. Coburn,
John Nesmith,	Thomas Nesmith,	The Livingston Family,
John Avery,	B. F. Butler,	William A. Richardson.

The following paid fifty dollars :—

Horatio Wood,	Hapgood Wright,	J. B. French,
Samuel Burbank,	A. W. Buttrick,	Samuel Horn,
J. G. Abbott,	J. C. Dalton,	Charles H. Wilder,
J. F. Kimball,	Henry Burrows,	George F. Richardson.

The following paid twenty-five dollars :—

George Hedrick,	Peter Anderson,	Thomas Talbot,
E. B. Patch,	Samuel N. Wood,	J. L. Cheney,
F. H. Nourse,	J. W. P. Abbot,	Charles Whitney,
John A. Buttrick,	Nichols & Co.	

The amount received by subscription was \$2075. The amount paid the companies was \$2064. The purchase was a very favorable one. The Treasurers of the two Corpora-

tions kindly considered the uses to which the building had been, and would be given, and their beneficial effect upon the operatives in their employ. We were assured that the offer to us was \$500 less than that made to the city, and \$1000 less than it would be sold for to any other Corporation or person.

I also obtained additional subscriptions to the amount of \$548.36 for needed repairs upon the chapel, in sums varying from fifty cents to fifty dollars by Mr. Sewall G. Mack. The contributions for the purchase and repairing of the chapel were expressions of the good will of citizens of every vocation and denominational name. Many took occasion warmly to declare their convictions of the usefulness of the chapel and their wishes for continued success.

The land and building were conveyed by deed in trust to Isaac Hinckley, Daniel S. Richardson, Hapgood Wright, Charles B. Coburn and John F. Kimball. These trustees were to choose their successors. The substance of the deed was suggested by myself, the deed drawn by D. S. Richardson, Esq. According to the deed the real estate is to be devoted to religious, charitable and educational purposes. The privileges of the chapel are not to be limited to persons of any particular nation or religious sect; the chapel is not to be used to promulgate the peculiar views or increase the numbers of any religious sect or party; it shall not be designated by any sectarian name; the seats of the chapel shall be free.

## A GIFT AND A LEGACY.

On July 7th, 1864, "As an expression of interest which the late Dr. J. C. Dalton felt in the labors of the Lowell Ministry at Large under the care of Rev. H. Wood," there was transferred to the Trustees of the Free Chapel, willing to accept the trust, "as a gift from the children and heirs of Dr. Dalton, five shares in the Lowell Gas Company, now standing in Dr. Dalton's name, the income or dividends of said stock to be paid over to the minister in charge of the Ministry at Large, to be used by him for the direct benefit of persons attendant upon his ministry in such a way as he may deem to be most advantageous, but in no case to be used for such purposes as the paying of salaries, the hire or repair or furnishing or purchasing of buildings, nor the payment of debts." At any time and at all proper times there was to be a requirement of an account of the manner in which the monies were expended, and if they were being diverted or were likely to be diverted to purposes not in strict accordance with the present objects of the the Lowell Missionary Society, the trustees might withhold further payments until at such time in their judgment they could and would be faithfully applied for the benevolent and liberal purposes for which the society was organized. Two shares of the Gas Company remaining were also transferred to the Howard Mission School for the same reason, and made subject to the same conditions. The instrument of transfer was signed by John C. Dalton, Julia A. Dalton, C. H. Dalton, administrator for self, and as Attorney of Surgeon E. B. Dalton, Medical Inspector of Army of Potomac, Major Henry R. Dalton, A.A.G., 6th Corps, Army of Potomac.



The late Adin Holbrook, who died in 1864, and who was a liberal friend of the poor while living, bequeathed the sum of five hundred dollars in trust to his executors and their successors, "The income and profit of which was to be, by the Minister at Large and his successors, expended and distributed in relieving the wants and necessities of the poor under their care and charge in Lowell."

#### AID TO OTHER MISSIONS.

What this ministry has done in connection with the Howard Mission and the Independent Union Mission ought not to be overlooked; especially the latter. When the latter in 1866 was in a struggling condition, but on a broad union ground, with a heroic set of teachers, I judged sympathy and a helping hand their due, gave them books, papers and preaching, and as they were deprived of a hall to meet in, and were willing to stand on the basis they had assumed and to contribute one hundred dollars toward a place of assembling, I suggested that they should build. By personal application to citizens, I obtained a sufficient sum of money to see built for them a mission house and purchase of a tract of land which has been deeded to trustees, and the mission is to be maintained by them on the broadest basis of christian union. The trustees are Horatio Wood, Elisha Davis, John A. Buttrick, Frank P. Appleton, Abraham Holt, Levi Holt and Thomas Paul.

#### WITHDRAWAL FROM OFFICE.

September 25th, I resigned my office as Minister at Large, the resignation to take effect December 31st. Sept-

ember 29th, I was requested by the Directors to withdraw my resignation and accept a reduction of three-hundred dollars on my salary. October 6th, I declined to withdraw my resignation. October 23rd, I was requested again to withdraw it, and "devote such portion of time as I could afford for the salary lately fixed." October 26th, I again declined to withdraw it for reasons given and put on record. November 2nd, the resolution was accepted. December 8th, the following resolutions were communicated to me from the Directors :—

Resolved. That we congratulate the Rev. Horatio Wood upon the success with which God has blessed his able, diligent, and faithful labors during the past twenty-four years, and that we exceedingly regret the loss of his most useful services as Minister at Large.

Resolved. That the Rev. Horatio Wood be requested to convey to his family, Mrs. Wood, Miss Wood, and Miss Walker, our sincere and hearty thanks for their disinterested devotion to the Ministry at Large ; and to express to them our appreciation of their useful labors in the Sunday schools, and in the evening schools ; their kind attentions to the suffering poor ; and their consecrated zeal in all christian labor.







